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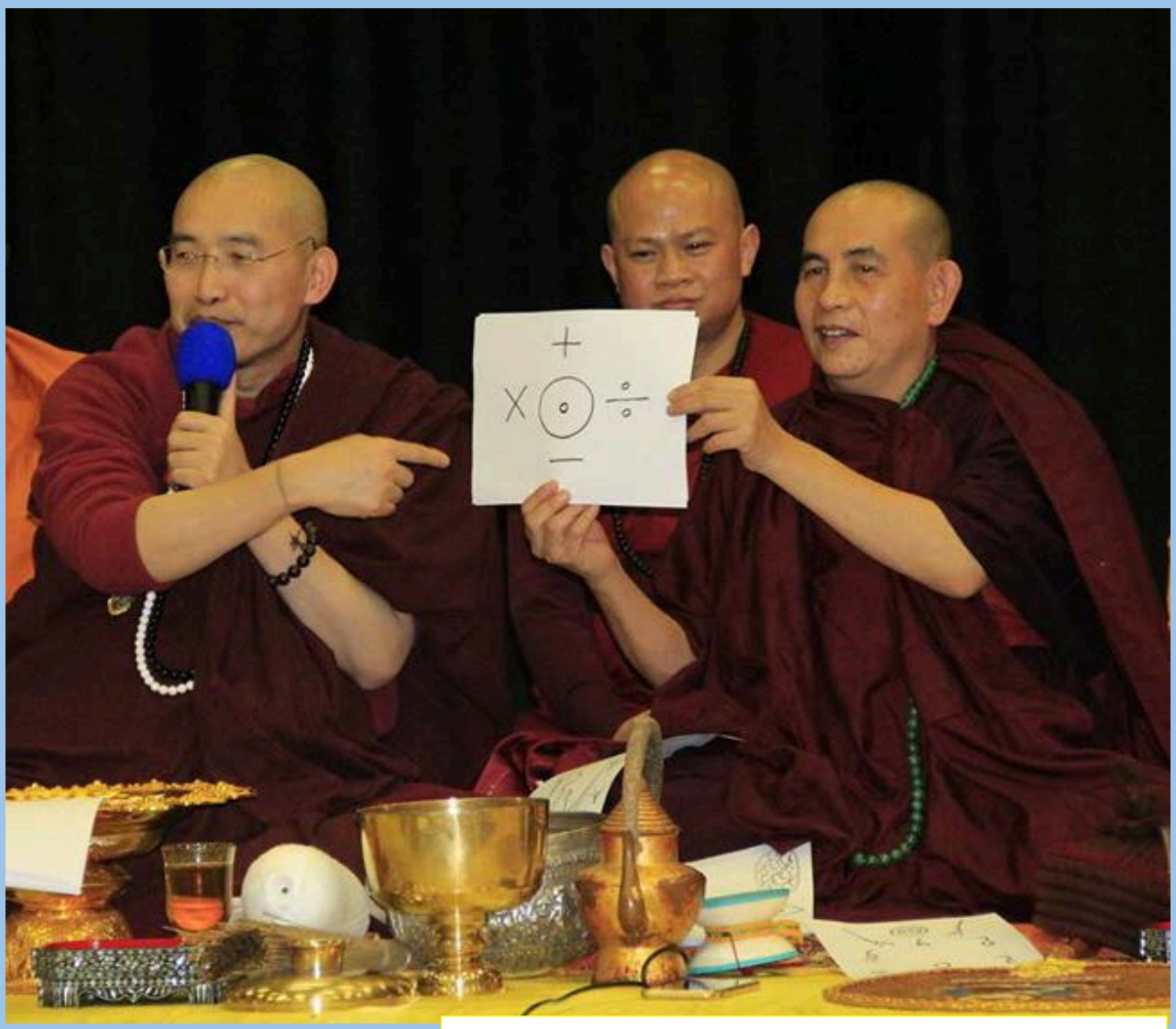
SCA-UK Newsletter

Vol. 13, November 2017

Updates on Shan Studies and Recent Changes in the Shan State



Dhamma Mission of the Most Venerable Khuva Boonchum (right) to the UK in January 2017; see more photos of the mission on pages 4.

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တူင်,ဝိင်းဓမ်.ထၢင်
Saosra Sangha Members & Lay Devotees
from Nam-Jang Township, Shan State

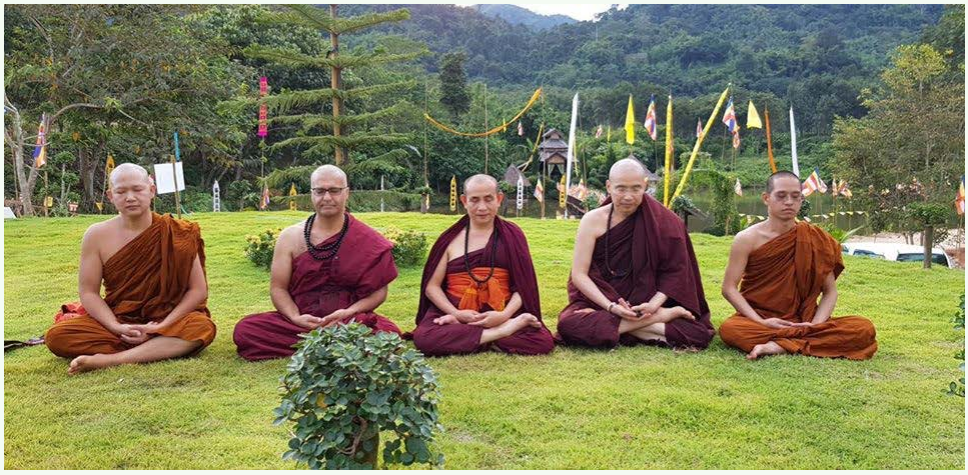
Dr Hom Saihkay & Famaily

SCA-UK: Aiming for Promotion of Shan Culture

The Shan Cultural Association in the United Kingdom (SCA-UK) is a UK based, not-for-profit, cultural organization. We aim to maintain and promote Shan (Tai) arts and culture through cultural events and to share our culture with Shan and non-Shan who are interested in Shan arts and cultures. We organize our own Shan cultural events like Shan National Day and Shan New Year Celebrations. We also participate in cultural events organized by other cultural associations in the UK.

SCA-UK Newsletter, vol. 13, updated December 2017 (first published in November 2017)

New Year Message from the Chair



ပံးသၢထိုင်ဩ်ၵ့,လဝ်းသင်,ၶၵ့,လဝ်းဝူးလဝ်းဝူးတူၺ်ဝူးပၢး
မ်ဵ်,သုင်တူင်.တဝ်.ထိုင်တဂၤ့,ပီးခွင်.သထုးတီးလမ်တီးဂံ ...

ယွၺ်းပိုင်းဂုင်,ဂုၺ်းမုၺ်ငဝ်းရတၺ့,သၢမ်လဝ်းတင်းနူးဝၤ်းပေးသိၺ်ထမ်းဂုၺ်းလုမ်.သေ ၵ်ဝ်းလဝ်းနူးထမ်,မ ယူ,တီးမိုင်းဧူင်း ယွၺ်းမင်,ဂလၤ့,ပၺ်ပီမ်ဵ်,တံး 2112 ၺီး၊ ပေးဝၤ်းထိုင်မၤ်းပီမ်ဵ်,ၺဲ ၺင်,ရိုပ်တူပ်လ်ဵ်ၵ်ဝ်းဂေၤ်းတေမ်ဵ်, ၺၺ်. တေလံးၵဝ်သတိသုဂ်းသီ တေလံးၵဝ်သီ,လသုဂ်းသီ တေလံးၵဝ်လွင်းယိုၺ်.ဂၺ်းသုဂ်းသီ တေလံးၵဝ် လွင်းပွံ,ဝၢင်းပၺ်ဂၺ်သေသုဂ်းသီ ဥ်းမီးလွင်းပွင်,လ်ဵ်ကၺိလ်လ တုဂ်ၼ ကၺတော်တ၊ ကီးသင်ဂေၤ် မၺ်းကမ်,ယူ, လွမ်းၵ်ဝ်းသေ,သေ, ပေးထိုင်းရူဂ်းသိပ်းလီတ်းသိပ်းပီမၤးၺ် ၵ်ဝ်းလိုပ်းၺ်. ကမ်,မီးသေဂေၤ့ယဝ်.။ ဝွပ်းပိုပ်းၺၺ်ဧလး ဝၺ်းဝၺ်းနိုၺ်း ပေဝူၤ့,ဂူၺ်.လွင်းကမ်,လီ၊ ကၺ်ဧၺ်တ်းဂၺ်ထီင်ဂၺ်လိုပ်းၺၺ်. မၺ်းပွင်,ဝၤ့ ၵ်ဝ်းယူ,ခွဲး ပီဂဝ်,၊ တူဝ်ဂေၤ့ဂဝ်, လ်ဵ်ဂေၤ့ဂဝ်, တၢင်းဂူၺ်.ဂေၤ့ဂဝ်,။ ပုတ်.ထၵြေၤ့ပီၺ်လဝ်းဝၤ့ ပေးဂူၺ်.လွင်းကမ်,လီၺ် မၺ်းဒ်ီတ်းဥ်လ်ဵ်ၵ်ဝ်းၺ်.ဂဝ်,သဝ်းဝဝ်းမွင်။ ဝွပ်းပိုၺ်းၺၺ် ဥ်းကွၺ်ဂၺ် ဂူၺ်.လွင်းလီဝၤ့ ခွဲးပီမ်ဵ်,2112ၺ်. ဂဝ်တေ ဒ်ီတ်းပၺ်တၤ့,ဂူၺ်းတင်းၺမ်ကီးသင်ၺ် ဥ်းကွၺ်ဂၺ်ဂူၺ်.လိုင်.ၺ်သေလေး ကတိတ်.ထၢၺ်,ဝၤ့ ဂၢၺ်ဂူၺ်း တင်းၺမ်ဂေၤ့ ဂဝ်တေဒ်ီတ်းၺမ်လိုပ်မိုပ်းပီဂူၺ်.မၤး၊ တၤ့,တူဝ်ဂဝ်, ဥ်းနိုၺ်းယ်ဵ့,မ်ဵ်,သုင် ခွဲးလေးဂၺ်ွဲးထမ်,မဂေၤ့ ဥ်းပေးၺမ်လိုပ်လီလိုပ်မိုပ်းပီဂူၺ်.မၤးၺ် ဥ်းကွၺ်ဂၺ်တင်းလ်ဵ် ကတိတ်.ထၢၺ်,လိုင်.ၺ် ဂူးဂေၤ့ဂူးဂူၺ်း၊ ဥ်းယူ,လီ ဂိၺ်ဝၢၺ် ဂတ်းယီၺ်သိုပ်းသၤ့၊ ဂျၤ့ခွဲးလေးဂ ဂျၤ့ခွဲးထမ်,မ၊ ဂျၤ့ခွဲးမိုင်းဇီ လီခွဲးမိုင်းဂူၺ်း ၵ်ဝ်းဇ်ဵ်ၵ်ဝ်းမၺ်း ဂူးဂေၤ့ဂူးဂူၺ်း သဂ်းဂမ်းလူလုဉ်းတၤ့။

During the Tai New Year, our chair, Venerable Dr Khammai Dhammasami was visiting the Most Venerable Khuva Boonchum at Wat Phrathat Don Reung in Mong Phong near the Golden Triangle, borders of Myanmar, Thailand and Laos, and he delivered his new year message in Tai above. Here's is a summary: "As the new year arrives, in order to have new body and mind, one should clean them with mindfulness, morality, patience and forgiveness, also with understanding of impermanence, suffering and no-self, as we will die sooner or later, one should not think about negative things that would defile his/her minds. As a part of new year resolutions, one should determine to work more for the benefits of oneself and others, more than he/she has done in previous year. May all beings be well and happy! Happy Pi Mai!!"

[Source: https://www.facebook.com/khammai.kumara/videos/1696124740408862/]

Dhamma Mission of the Most Venerable Khuva Boonchum to the UK

On the invitation on Ven. Dr Khammai Dhammasami and his devotees of the Oxford Buddha Vihara, Oxford, Khuva Boonchum, a highly respected monk the Buddhist communities across the borders of Myanmar, Thailand, Laos and China, visited the United Kingdom in January 2017; He was greeted by Members of Oxford Buddha Vihara & SCA-UK at the London Heathrow Airport (above left), welcoming him by members of SCA-UK wearing Tai traditional costumes of Lamm Nok, Kinnari/Kinnara Bird dance and Lamm Mae Doe/shee dance, (above right) to the Tingerwick Hall of John Radcliff Hospital in Oxford where he gave a long Dhamma sermon in Shan, which was translated into English by Ven. Dhammasami (middle and bottom). A part of his sermon which is in poetry can be listen to and viewed on the You Tube: https://youtu.be/LB0fpT8UJcg .

[Photo source: Facebook site of the Oxford Buddha Vihara, Oxford, UK]

Updates on Shan Studies:

4th Lik Loung Conference & 2nd Conference of Tai Society for Historical Studies

27-30 December 2016, Jin Taw Yan Chinese Buddhist Temple, Mandalay, Myanmar

The history of Shan or Tai Lik Loung literature is at least 500 years old. The Tai words "Lik Loung" literally mean "Great Texts" [lik = text; loung = great], referring to a type of Shan poetic literature, most of which were composed especially for recitation rituals, namely, reading out loud to an audience at certain religious ceremonies.

The Tai communities also have a long tradition of making Lik Loung manuscript texts and donate them to the monasteries. Hence Lik Loung texts can be found everywhere in Shan communiteis. The problem is that most of these Lik Loung are still preserved in manuscripts which are facing grave dangers from disappearing. Therefore, the Lik Loung Conference has come about with aim for promoting awareness of the great literature.

There were 106 paper presentations with over a thousand attendees participating in this 4th Lik Loung Conference. For information on the paper collection of the conference, see page 30.

Lik Long literature is rich of knowledge, as Venerable Prof. Dr Khammai Dhammasami, Chair of the Organising Committee for the conference addressed in his Welcome Speech: "In addition to the teaching of Buddhism, text on other subjects such as love, history, politics and psychology are also found in the Lik Loung literature. It is difficult to give a comprehensive overview of Lik Loung literature, because there is no complete catalogue of Lik Loung texts to date. We cannot even say how many titles of Lik Loung texts are there. Therefore, more research works are needed to be done in order to discover more treasures from Lik Loung literature."

In addition, this is the second consecutive year that, the Conference of Tai Society for Historical Studies was held after the Lik Loung Conference, using the same venue and organisers for the Lik Loung Conference, which is a good opportunity for scholars and participants on both sides of literature and history to share and widen their experiences.

Another related piece of news is that a seminar on Buddhist studies was held in October 2017 at King's College London, where four scholars: Prof. Kate Crosby, Prof. Nancy Eberhardt, Dr David Wharton and Dr Jotika Khur-Yearn discussed their papers on meditation and Lik Loung literature.

Overall, it is encouraging to see the number of researchers on Lik Loung and the participants at the Lik Loung Conference are increasing every year.

Report by Jotika Khur-Yearn; Photo source: Shan State Buddhist University & JKY

SCA-UK News in Photos: Achievements & Celebrations

Nang Saung Kham
MBA from Anglia Ruskin University, England

Nang Saung Kham from Kengtung, eastern Shan State, came to the UK with a great ambition, and she has now materialised her dream, completing her studies in Master of Business Administration executive (MBAe) from Anglia Ruskin University, with a flying colour of her exam result. Although her graduation ceremony will take place next year, it does not stop us to celebrate her success!

Sai Seng Tip
BA (Hons) from West London University

Sai Seng Tip, also a native of Kengtung, came to UK with great ambition and hard working attitudes. He joined West London University to study his dream subject of Hospitality and Tourism and passed his exam with honours.

Sai Khay Hseng
BEng Graduate from University of Technology
(Yadanabon Cyber City, Mandalay, Myanmar)

Sai Khay Hseng is one of the Shan students who received bursaries from the SCA-UK Education Funding Programme and we are so delighted to hear that he has now graduated with BEng Degree. We are also pleased to hear that he is now working at the Yoma Bank, one of the high street banks in Myanmar.

Another successful event of Tai New Year celebrations, held in December 2016 at SOAS University of London, co-organised by the SOAS Centre of South East Asian Studies and the Shan Cultural Association UK, remarked with a special lecture on “The Dispersion of the Khamti Shans” by Professor Barend Jan Terwiel, a well known scholar in Tai studies.

Academic Article

Tai Peoples in China and their Writing Systems

A lecture on the occasion of the Shan New Year Festival 2017
SOAS, London, 26 November 2017

Prof. Barend Jan Terwiel
(Emeritus professor in Tai studies)

Abstract:
Three quite distinct scripts with which Tai peoples in China write their own language are introduced: that of the Tai Lue of Xishuangbanna, Yunnan, that of the Tai Nüa ("Dehong Tai"), who also live in Yunnan Province, and finally the script of the "Zhuang" who live in Guangxi. These three groups live far apart. The writing systems of the Tai in Yunnan obviously are related to the Mainland Southeast Asian scripts. However, Zhuang writing is dramatically different. Most of this lecture is devoted to understanding the Zhuang script. It goes back to Russian linguists who in the 1950s devised a completely novel way of writing Zhuang. A revision took place in 1981-1982. It is found, however, that the system is unpopular and ineffective. In conclusion, reasons for the failure of the modern Zhuang alphabetical writing systems are given.

TAI LUE (SIBSONGPANNA), TAI NÜA (DEHONG), AND TAI ZHUANG: RELATIVES WHO LIVE FAR APART

The Tai Lue, or Dai of Xishuangbanna, near the border with Myanmar and Laos, were counted in 2005 almost 360.000. The Tai Nüa live in the Dehong Dai and Jingpo Autonomous Prefecture in the westernmost part of Yunnan, near the northernmost border with Myanmar. The number of Dehong in China were estimated in 2001 to be 541.000. They are also known by other names, such as: Tai Na, Northern Tai, Upper Tai, or Chinese Shan. Their language appears to be closely related to Tai Ahom (in Assam). Zhuang is the name given to the Tai-speaking peoples who live in the rural areas of the Guangxi Zhuang Autonomous Region in South-eastern China. In older literature, where Chinese words were transcribed with the Wade-Giles system they were often referred to as Chuang. Linguists order their languages as part of the Tai-Kadai grouping. Officially, the Zhuang are the largest minority on Mainland China. Many sources mention their number, but mostly it is a repetition of the result of the census of 1990, when some 16 million Zhuang were counted. However, already almost ten years ago there may already have been around 20 million (Bodomo 2008, 2) and this number will have increased.

The Tai Lue and the Dehong Dai live thousands of kilometers distance from the original settlement area of all Tai peoples (where the Zhuang still live). Their ancestors migrated in the eleventh century, crossing the Red River and in the following few centuries spread all over mainland Southeast Asia. They adopted a Southeast Asian life-style. Since at least the fourteenth century they wrote their language with a Mainland Southeast Asian script. The oldest sample of such a script was found in a Chinese scroll dated 1407 (Christian Daniels, 2012).

LUE WRITING

Lue Writing. The Tai Lue have their own script, based on the ancient Lanna writing of the Khuen and Lanna Tai, easily recognizably similar to Shan. In the early 1950s Chinese authorities appointed a commission of indigenous scholars and bureaucrats to develop a new Tai Lue alphabet. It was officially introduced in 1955. It rejected all Pali consonants, did not allow most former ligatures, placed consonants and vocal signs on one level and simplified the shape of the remaining consonants. A revision took place in the 1980. The latest version has 37 letters that can begin a word, five of them can be combined with the letter “w”. Two tonal markers and 16 signs to indicate vowels, that can be placed before or after a consonant. There are two classes of consonants, and together with the tonal marks six tones can be indicated. The numerals are specific for Tai Lue. The younger generation was exclusively confronted with this new way of writing, as in publications like the *Xishuang Banna Baoshi* (Sipsòng Panna Zeitung), that started in 1957.

Sample of Modern Lue writing:

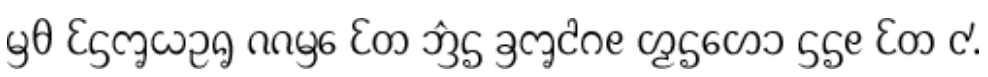


Fig. 1, Tai Lue writing is recognizably much more similar to Shan than Dehong writing

TAI NUEA, DEHONG SCRIPT.

Dehong Dai writing is based on the old Baiyi-Dehong writing, a script that also was sometimes used by the Jingpo. In this Baiyi-Dehong writing the tomes were left out and very few vowel signs were used, just like Old Shan and Ahom. In 1956 a modern Dehong Dai script was introduced, in which tonal signs were present.

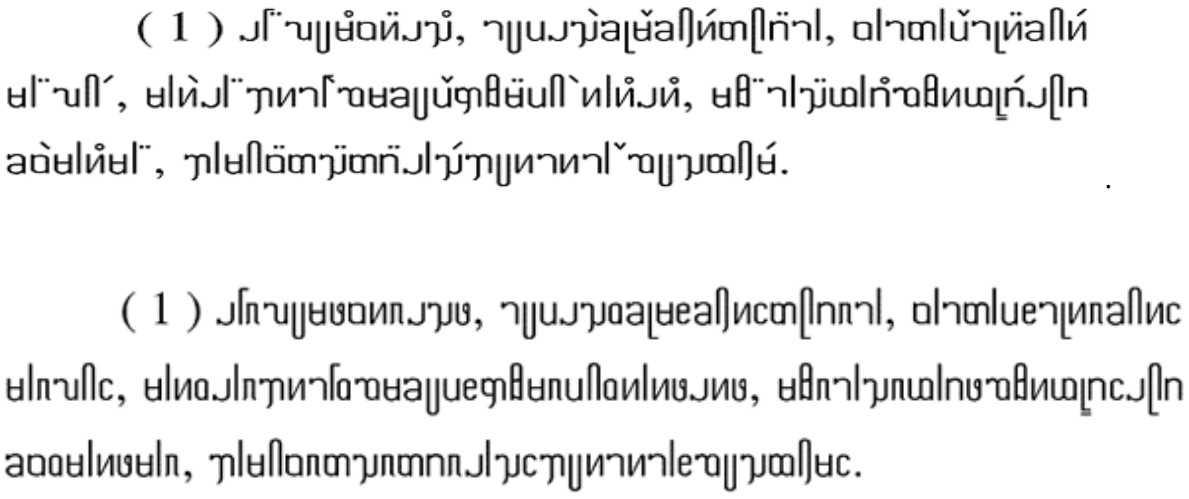


Fig. 2: Above, a sample Dehong Dai writing, in the old system of 1956 with diacritical marks.
Below, the same text in the modernized Dehong system used from 1988 onward.

The Dehong writing system was officially introduced in 1956. In 1988, the spelling of tones was reformed; special tone letters were introduced instead of the earlier Latin diacritics.

The modern alphabet has a total of 35 letters, including the five tone letters. It is encoded under the name "Tai Le" in the Basic Multilingual Plane of Unicode at U+1950-U+1974.

The Dehong numerals are similar to Myanmar numerals; they are in fact unified with Myanmar's numerals in Unicode.

Examples in the table show the syllable [ta] in different tones, in old (1956) and new (1988) spellings.

Number	New	Old
1.	တ	တ
2.	တၵ	တ꩜
3.	တဧ	တ᩵
4.	တဝ	တ᩠
5.	တဖ	တ꩜
6.	တင	တ᩶

Fig 3. Dehong writing was reformed in 1988, now the tones were written as letters and moved at the end of a syllable.

In both the Dehong and the Tai Lue writing systems, the tone value in the pronunciation of a written syllable depends on the tone class of the initial consonant, vowel length and syllable structure.

THE THAIS OF THAILAND DISCOVER AND REDISCOVER THEIR RELATIVES

In the 1980s groups of well-to-do Thais went on excursions to Yunnan, some to the Tais of Sipsongpanna, others visited the Dehong. Invariably they were excited to discover these relatives, exchanging common vocabulary. The customs, the way of dressing, the festivals, dances, house-building, Buddhist monuments, spirit cults, all these were felt by the Thai tourists to be a window to the authentic and original way of life of all Tai peoples. In history books, it was taught already in the 1930s that prior to Sukhothai, between the eighth and thirteenth century there was in that very region of Yunnan the mighty kingdom, called Nanzhao, and it was believed that this was a Tai kingdom. Later research established that Nanzhao was not Tai, but the idea was so flattering that the myth of a thousand-year great Tai history was kept alive, and up till today there are many Thais who believe the Dehong to be the descendants of the Nanzhao Tai kingdom.

In reality, as mentioned above, the Tais of Yunnan migrated in these regions around the thirteenth century A.D. having crossed all Mainland Southeast Asia, picking up customs, life-style, housebuilding, calendar, religion and script from the peoples they conquered. The history of the peoples that now are subsumed as Zhuang, on the other hand, apparently goes back to Neolithic times. Their early history especially during the Song and Ming Periods has been thoroughly researched by Jeffrey Barlow (1987; 1989).

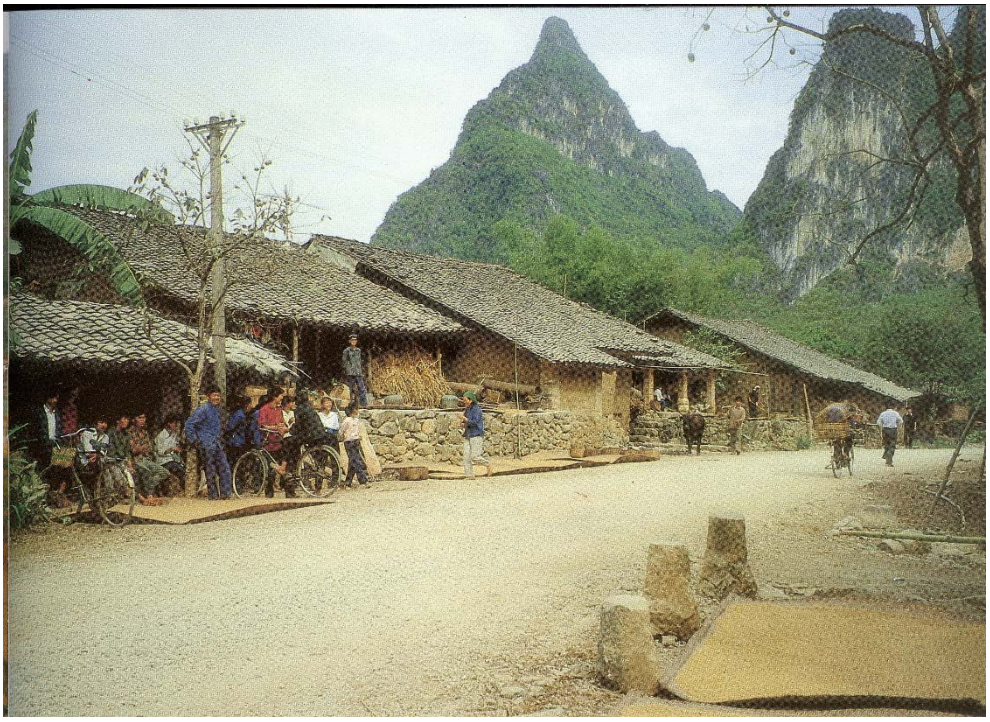


Fig. 4: An illustration from Srisakara Vallibhotama, *Zhuang: The Oldest Tai*. In Thai: *Cuang, Phinong phao Thai kaokae thisut* [Chuang, the oldest relatives of the Thai race], p. 9.

ZHUANG: PROBLEMS OF NOMENCLATURE

Administratively, the term Zhuang stops exactly at the border with Guizhou Province. Across that border also many Tai-speakers are found, but these are officially called Bouyei. This difference in name goes back to events that occurred in the 1950s, when Russian ethnologists made a survey of the region. These ethnologists worked from north to south. They first recorded that Tai-speakers in Guizhou called themselves Bouyei [Shan speakers will recognize the words *Phu Yai*]. But after crossing the border with Guangxi, they found that the word Bouyei was no longer used, there Tai-speakers preferred all kinds of other terms such as: Phu Man, Phu Nung, Phu Ban, Phu Chuang, Phu Raw, Phu Tho etc. Eventually it was decided to call all Tai-speakers in Guangxi Province with the term Zhuang.

From a linguistic point of view, the decision to use the separate terms Bouyei and Zhuang was unfortunate, for the Zhuang who live closest to the Guizou border speak the same language as the Bouyei.

Most importantly, by lumping all Tai-speakers of Guanxi together the administration overlooked the fact that the differences between North- and South-Zhuang are so great that linguists tend to see them as separate language clusters.

From a linguistic point of view, a differentiation between Northern Zhuang and Southern Zhuang would have made much more sense. Northern Zhuang combines with Bouyei in Guizhou Province a single complex, and Southern Zhuang should be lumped together with Nung, Tho and Tay in Vietnam.

It shows how a government commission, led by external foreign experts, hampered by the ideological prejudices of the 1950s, blithely labelled this population without first taking the trouble to make a general survey.

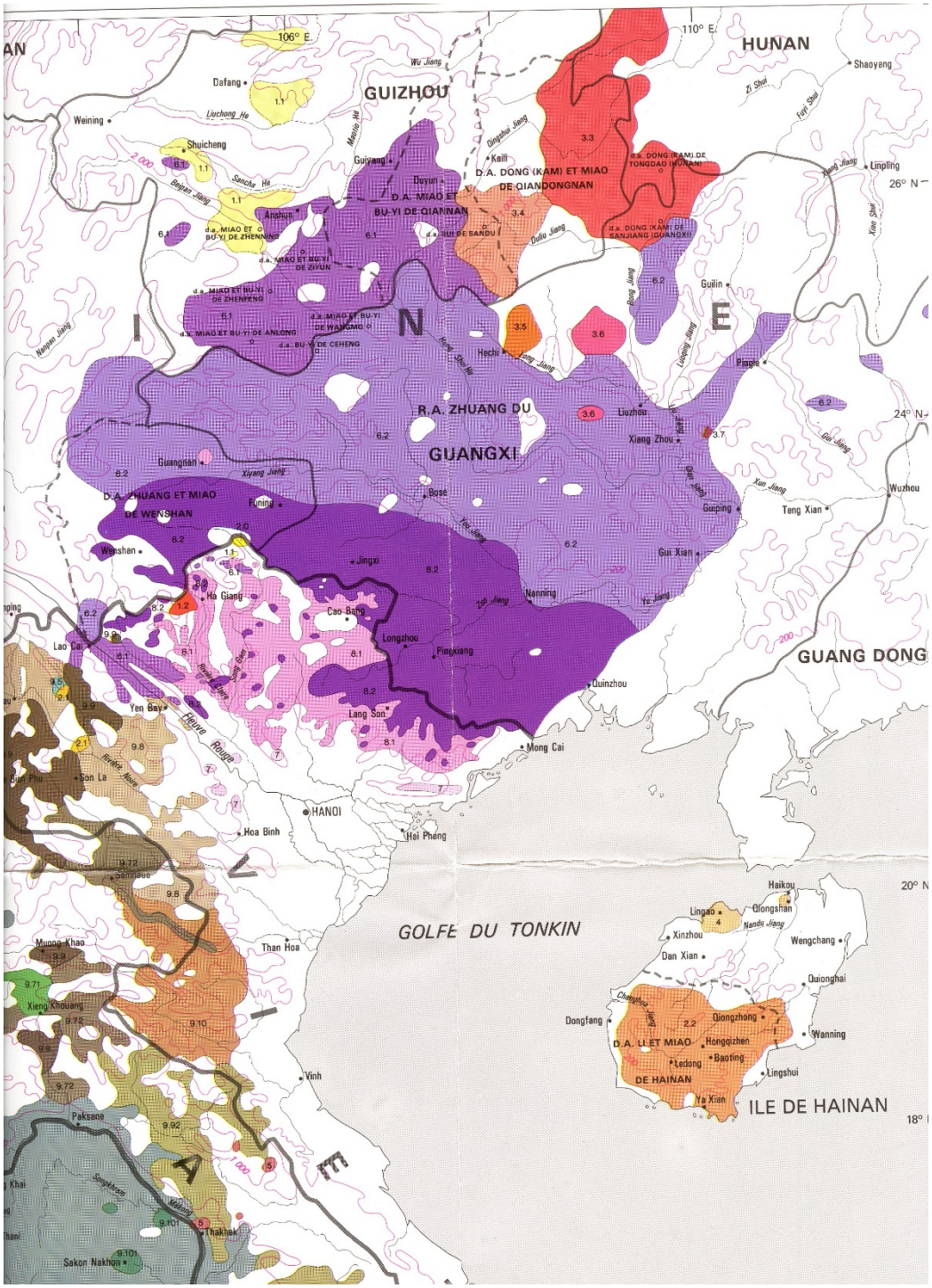


Fig. 5: „Zhuang“ is spoken in the areas marked in purple colour.

However, once this classification had been made and the administrative category Zhuang was “cemented” in legal documents, a growing amount of literature about this artificial fictive ethnic group appeared.

ZHUANG WRITING

The Oldest Zhuang writing system

The Old Zhuang writing system used ordinary Chinese signs. From a calligraphic as well as a grammatical perspective Old Zhuang looks like Chinese. The words are arranged in vertical columns, the punctuation marks and repetition signs are all like Chinese. However, when a Chinese scholar tries to read it, he understands only here and there a short sentence that has been directly borrowed from Chinese. The rest is unintelligible to him. Some signs are characters that the Zhuang invented; others are existing Chinese graphs whose phonetic rendering was adapted to represent Zhuang words. Some signs are new combinations of existing Chinese signs that represents a Zhuang word.

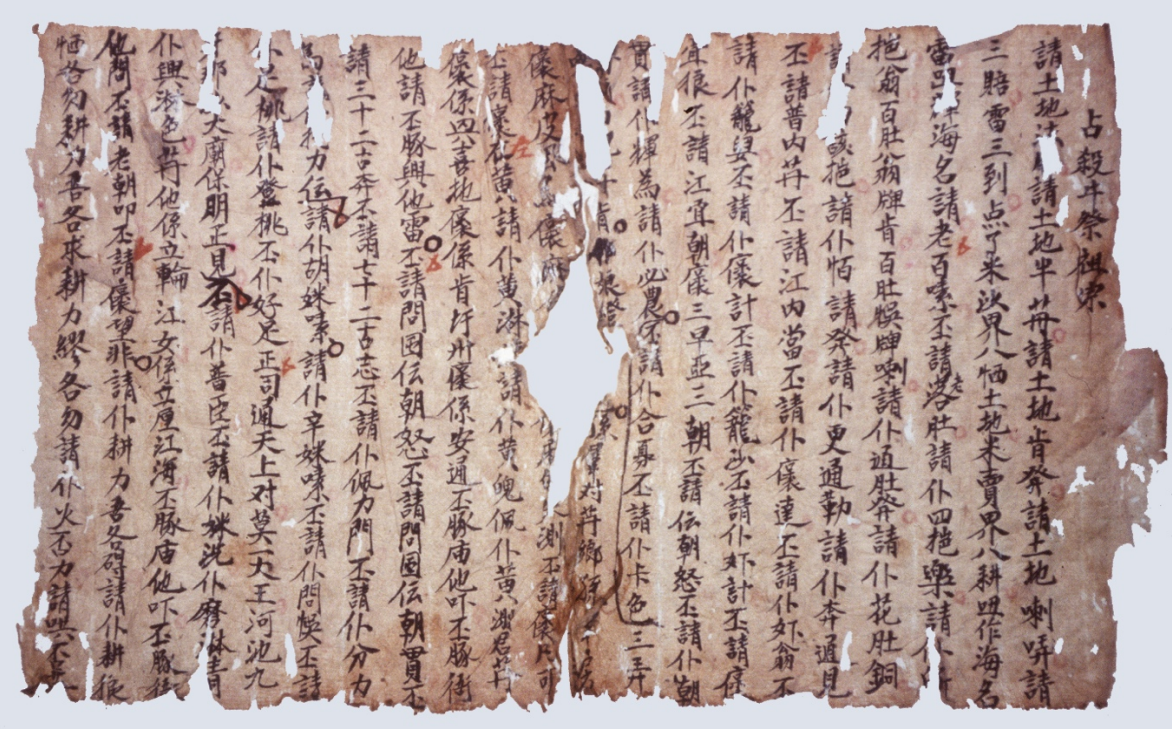


Fig. 6: “Old-Zhuang”, from: David Holm, *Killing a Buffalo for the Ancestors*, p. 296.

The standard Chinese signs in old Zhuang texts can be read in up to twelve different ways. In addiion to these direct phonetic or semantic readings, there are also synonym-substitutions, whereby a sign is read like a different one in the same graphic-phonetic series. Or, a combined sign can be pronounced according to one of the components (the so-called catalytic reading).

Fig.7: The cover of the Zhuang Text *Sanyuan* (photograph: David Holm).

The traditional script used by the Zhuang in Guizhou, in north- and northwest Guangxi as well as in eastern Yunnan, was based on South-western Mandarin (*guanhua* 官話). But in the middle of Guangxi traditional Zhuang signs were based on Pinghua 平話, and other older dialects that up to the 1940s were taught in traditional Zhuang schools. Pinghua goes back to the oldest Chinese Han in the Qin-Han Period.

The only method to make sense of an Old Zhuang text is to contact the traditional owner, usually a priest, and to record his chanting.

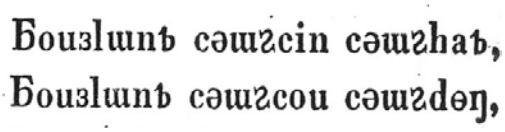
THE NEW SYSTEMS OF WRITING ZHUANG IN THE 1950s AND 1980s

The new systems of writing Zhuang are phonetic, based upon Dai as it is spoken in the Wuming region, halfway between the northern and southern dialects.

Fig. 8: The corner of a banknote, issued in 1980 with the new Zhuang writing

The new transcription system was developed and approved by the Chinese government specifically for the writing of Standard Zhuang (Zhuangwen) the official language in the Guangxi Province.

During the 1950s and 1960s the academic relations between Russia and China were functioning well and therefore Russian linguists played a dominant role in developing the new system. This is the reason why among the transcription signs apart from the common European letters also some Cyrillic letters. In addition, some newly invented pseudo-Cyrillic letters were used to indicate tones. This transcription system was approved by the Chinese government for writing Zhuangwen, the official language of Guangxi Province.



Bu(3) luen(6) ceu(2) cin ceu(2) ha(6)
Bu(3) luen(6) ceu(2) cou ceu(2) deng

Fig. 9: Above: two lines from a Zhuang Text published in 1957. Below: a transcription.

Between 1952 and 1966 the People's Publishing House printed 1728 books, 450 of them appeared in the new Zhuang script.

The periodical *Zhuangwen bao* was first issued in 1957; later it appeared under a new name *Guangxi minzu bao* [Guangxi minorities journal]. At that time, it was the only periodical printed in the new Zhuang script, first appearing weekly, then twice, and eventually three times a week.

During the Cultural Revolution, the Zhuang script was no longer in favour, but a revision of the script was begun by the Commission for Minority Languages and Scripts. In 1981 it was decided to replace all Cyrillic signs and to introduce other sighs to indicate tones, and this was implemented in 1982. From 1984 onward the new system was propagated in 22 language schools.

In Fig. 10 the old and the new tonal signs are listed.

	1957	**1982**
Tone 1	-	-
Tone 2	ƨ	z
Tone 3	Ʒ	j
Tone 4	Ɥ	x
Tone 5	Ƽ	q
Tone 6	ƅ	h

Fig. 10. The Zhuang Tones in 1957 and in 1982

In the new Reader the six ones are taught with the mnemonic memory jingle *Son mwngz hwnj max gvaq dah* "Teach yourself to ride a horse and cross the river" (see Fig. 11).

Tone	**Description**	**Symbol**	**Example**	**Meaning**
1	Rising	-	son	to teach
2	low-falling	-z	mwng**z**	you
3	High	-j	hwn**j**	to climb
4	Falling	-x	ma**x**	horse
5	high-rising	-q	gva**q**	to cross
6	Middle	-h	da**h**	River
In closed syllabes				
7 long	High-rising	-p,-t,-k	Bak	Mouth
7 short	High	-p,-t,-k	daep	Liver
8	Middle	-b,-d,-g	bag daeb	to hack to stack

Fig. 11: How the various tones are indicated after 1982, using the mnemonic as example.

In January 1984 the Guangxi Minorities Language Commission opened its own printing works. In the five years that followed more than 1.4 million books were printed in the Zhuang language, 120 separate titles. Many of these books were translations of the works of Marx, Engels, Lenin, Stalin and Mao.

In der 90er Jahren gab es in vielen Gegenden Kommissionen zur Verbreitung der Zhuang Schrift.

Gegenwärtig ist es nicht schwierig, in Guangxi um Zhuang Texte in lateinischer Schrift zu finden. Die meisten Aufschriften im Autonomen Gebiet müssen zweisprachig sein, auf Chinesisch und auf Zhuang. Außerdem gibt es die Zeitschrift Sam Nyied Sam (三月三) und die Wochenzeitung Gvangjsih Minzcuzbau (廣西民族報), die auf Zhuang erscheinen.

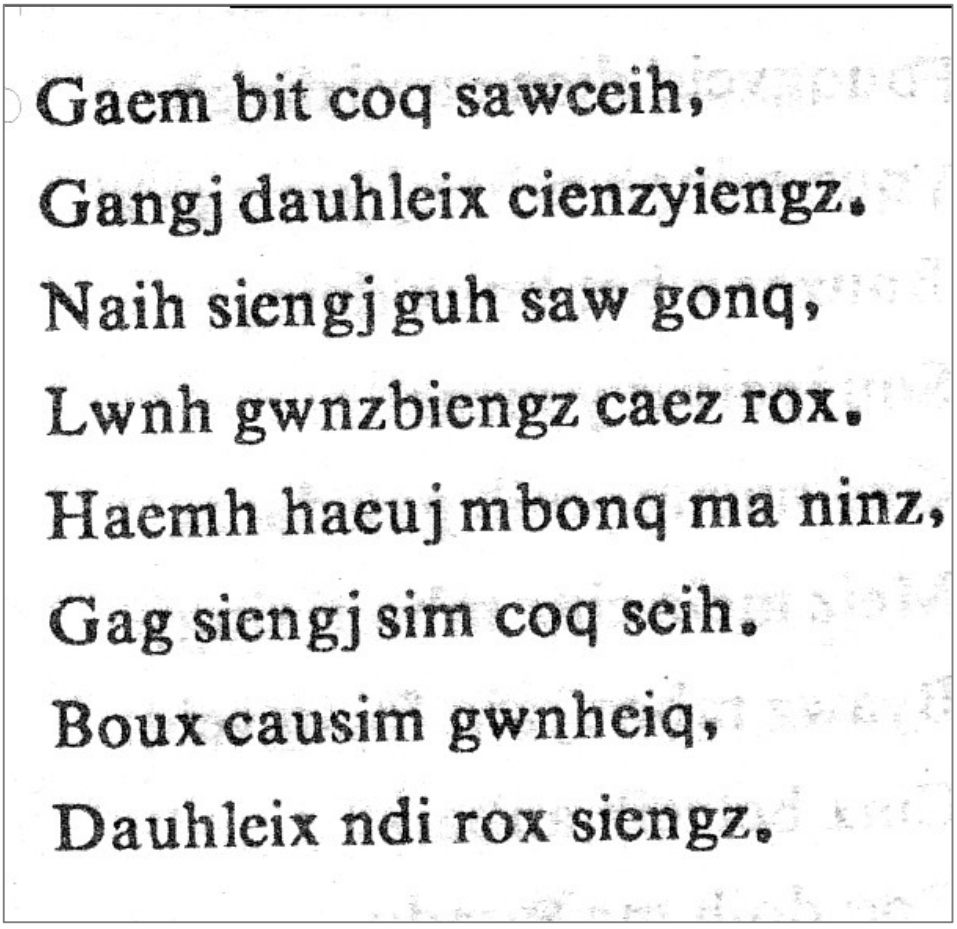

Gaem bit coq sawceih,
Gangj dauhleix cienzyiengz.
Naih siengj guh saw gonq,
Lwnh gwnzbiengz caez rox.
Haemh haeuj mbonq ma ninz,
Gag siengj sim coq seih.
Boux causim gwnheiq,
Dauhleix ndi rox siengz.

Fig. 12: This is what modern Zhang writing looks like.

All these efforts have not led to an acceptance of the Zhuang writing. Many Zhuang believe that the letter-writing only serves central government propaganda (Adams Bodomo, Chung-pui Tai: Field notes from Guangxi. Zhuang characters for quasi-religious functions. In: China Education Forum 4.1:13-14, September 2003).

PROBLEMS WITH THE ZHUANG ALPHABET

All these efforts have not led to an acceptance of the Zhuang writing. Many Zhuang believe that the letter-writing only serves central government propaganda (Adams Bodomo, Chung-pui Tai: Field notes from Guangxi. Zhuang characters for quasi-religious functions. In: China Education Forum 4.1:13-14, September 2003).

Also, Katherine Palmer Kaup (2000) noted that steadily a decreasing number of Zhuang learn this minority-writing system, and it is almost never used in their daily life. The result is, that the Tai Zhuang language is deprived of an effective script.

David Holm agrees that romanised Zhuang is not much in use, although he noted some new journals such as *Sam Nyied Sam* (printed in Nanning).

Gvangjsih Minzcuz Bau

广西民族报

Luz Yenbenj Caiq Bae Cingsih Diuyenz Seiz Giengzdiuh:

卢献臣再赴靖西调研时强调：

Gvangjbo Yingjsi Vahcuengh Dwg Minzcuz Doxgiet Cinbu Sifanyen Gensez Ndawde Hangh Neiyungz Youqgaenj He

壮语广播影视是民族团结进步示范县建设的一项重要内容

SIUSIK DINJ

简 讯

Lingzyinz Boux Suhgj Mbanj Yauzcuz Fouq Le Daiq Vunlai Caemh Miz

凌云：瑞村支书致富不忘带群众

Fig. 13: Guangxi Nationalities Paper, 18 December 2013

CONCLUSIONS

The Zhuang find it difficult to come to grips with writing in Zhuangwen. Similarly, with other minorities in China that were saddled with romanized writing, like the Miao, Yao, Dong (Kam), Buyi, their writings are almost wholly limited to publications that derive from the government. Intellectuals, who want to write something in their own language find it easier to use Chinese signs.

The main problem is not so much the way how tones are depicted, although certainly the Chinese devised a strange and cumbersome solution, but in general it is very difficult to intoduce an alphabetical script in the Chinese realm. The alphabet forces people to connect a particular sound to a specific sign. In Chinese writing, every sign stands for a complete word and thousands of words have to be memorized. When learning to read English, the children who already can read Chinese, will usually not spell out a word, but memorize the whole word as a morpheme. I have been told that those Vietnamese who can read Chinese do the same when reading Quoc Ngu, recognizing a whole word as if it were a single symbol.

The governmental imposition of minority writing systems resuted in many cases in a radical break with the past. Those who managed to learn the new system could no longer read their own historical books. I suspect that the central authorities were aware of this and that they accepted this loss. Maybe this break with the past was meant.

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Education Prospects

Muse Sariputta College: A Short History and Prospect

Ven. Dr Mahapanya
(Lecturer, Sariputta College, Muse, Shan State, Myanmar)

Establishing in April, 2013 Sariputta College is a non-profit higher education institution located in the center of Muse city, northern Shan State, Union of Myanmar, under the vision of Venerable Visuddha, chief abbot of Wat Kawng Mu Kham monastery. He started his monastic education since 1967. And in 1996, he travelled to Sri Lanka in pursue his further education where in 2004, he was conferred Diploma degree in Buddhist Studies from Kelaniya University and Master of Art in 2005 respectively. He returned to Shan State in the same year and took a leading role in Kawng Mu Kham monastery where he served as the chief abbot of the temple. He took initiative in translating Nikayas from Suttanpitaka into simple Shan. Today, he has completed translating all five Nikayas from Suttantapitaka.

Apart from his translation project, Ven. Visuddha has also founded a scholarship fund to support talented monks to study in Sri Lanka, Thailand and in several Buddhist universities in Myanmar. The fund founded by him is now the main sponsors for Buddhist publications.

The Sariputta college first started running as a Sangha school in 2009 housing over a hundred of young novice monks who travelled from all parts of Shan State in pursue of education. The school later upgraded to the status of College under close consultation with Ven. Dr. Khammai Dhammasami, head of Oxford Buddhavihara, United Kingdom, while Sangha school was also operating separately. The title of "Sariputta College" was also given by him as to honor the works of Ven. Sariputta, one of the great disciples of the Buddha during His lifetime. Ven. Sariputta was once appreciated by the Buddha Himself as the wisest amongst his disciples.

On May, 2013 the college started admitting its first batch of students by offering a two years Diploma program in Buddhist Studies for students who completed advanced level from the Sangha school running in the temple, and started admitting outside students who held certain monastic qualifications and "O" level from state-run schools interesting in the program.

In 2015, the Sariputta College, however, started offering a three years Bachelor of Arts program in Buddhist studies. The Bachelor of Arts is a 120 credit 6-semester programmer. The program aims to offer students a unique opportunity of experiencing a comprehensive and in-depth study of Buddhism while promoting knowledge and understanding of the different schools and traditions within Buddhism. As an academic institution, Sariputta college strictly adheres to the norms of a liberal arts education, adopting an academic approach to Buddhist Studies.

Operational units under Sariputta College are: Office of the Rector, which responsible for general works; Academic Affairs, responsible for curriculum planning and employment of teaching staff; Administration Affairs, responsible for backend support. In addition, the Library plays an important role in the College with its collection of resources on diversified subjects that include Shan, Myanmar and English publications, and audio-visual materials.

Objectives

1. To promote Buddhist Studies
2. To enhance education opportunity for less fortunate
3. To promote Theravada practice

Programs Offer

- 2 years Diploma program for those who are new to the field of Buddhism, with 'O' level or equivalent qualification
- 3 years full-time stay – in campus for Bachelor degree program

Total number of credits

- Not less than 120 credits for Bachelor of Arts program
- Not less than 48 credits for Diploma program

Academic Calendar

First Semester

- Semester starts — Early June
- Midterm examination period — Late September
- Final examination of 1st semester — Mid- October

Second Semester

- Semester starts — Early November
- Midterm examination — Late December
- Final examination — Late February

Approximate Fees

- Average Diploma Course fee per year — 24,000 Ks. (Myanmar Kyat)
- Average Bachelor Degree fee per year — 43,200 Ks. (Myanmar Kyat)
- Library fees per year — 1,000 Ks.

Library: Collections and Strengths

- Updated English, Myanmar and Shan Buddhist reading materials for general interests.
- Updated academic materials on all Buddhist traditions for research purposes.
- Updated AV materials, such as CDs, DVDs and VCDs, of Dharma talks and chants.

Admission & Eligible Candidates

- Monks, Novice monks & Nuns age between 16 – 35 years old
- Interested laypersons
- Minimum 'O' level qualification for Diploma program
- Minimum 'A' level qualification for Bachelor of Arts program
- Ability to communicate in English

Registration: Application and Selection Procedures

- Registration of application starts on March 20 – 30 April
- Completed application form
- Referral letter from temple
- 2 passport size photos

Medium of the Instruction

For the Diploma degree, although, students are required to make use of primary sources in English, instruction usually conduct in Shan. However, English is mainly the medium of instruction for the Bachelor of Arts degree.

Diploma Program

First Year

Semester	Course Code/Subjects	Credits
1	DB 001 Introduction to Buddhist teachings	2 (2-0-2)
	DB 002 Introduction to Buddhist Culture	2 (2-0-2)
	DB 003 Pali	2 (2-0-2)
	DB 004 English Grammar & Composition	2 (2-0-2)
	DB 005 English Speaking Skills I	2 (2-0-2)
	DB 006 Myanmar I	2 (2-0-2)
	Total	12

Semester	Course Code/Subjects	Credits
2	DB 007 History of Buddhism	2 (2-0-2)
	DB 008 Introduction to Tripitaka studies	2 (2-0-2)
	DB 009 English Grammar & Composition II	2 (2-0-2)
	DB 010 Pali	2 (2-0-2)
	DB 011 English Speaking Skills II	2 (2-0-2)
	DB 012 Myanmar II	2 (2-0-2)
	Total	12

Second Year

Semester	Course Code/Subjects	Credits
1	DB 013 Dighanikaya	2 (2-0-2)
	DB 014 Majjhimanikaya	2 (2-0-2)
	DB 015 Vinaya	2 (2-0-2)
	DB 016 Pali	2 (2-0-2)
	DB 017 English Usages	2 (2-0-2)
	DB 018 English Reading Skills	2 (2-0-2)
	DB 019 Myanmar Buddhist Culture	
	Total	14

Semester	Course Code/Subjects	Credits
2	DB 020 Introduction to Abhiddhamma	2 (2-0-2)
	DB 021 Introduction to Mahayana Buddhism	2 (2-0-2)
	DB 022 Meditation Practice	2 (2-0-2)
	DB 023 World Religion	2 (2-0-2)
	DB 024 Buddhist ethics	2 (2-0-2)
	DB 025 Writing Skills in English	2 (2-0-2)
	DB 026 Tai/Shan Culture	
	Total	14

Bachelor of Arts Program (B.A)

First Year

Semester	Course Code/Subjects	Credits
1	BC 001 Early Buddhism: Historical Background BC 002 Nikaya Studies BC 003 Tai Theravada Buddhism BC 004 Religious Studies BC 005 Pali BC 006 General English	3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3)
	Total	18

Semester	Course Code/Subjects	Credits
2	BC 007 Buddhist Philosophy BC 008 Buddhism in Myanmar and Asia BC 009 Buddhism and Society BC 010 English Grammar & Usages I BC 011 Buddhist Rituals and Ceremonies BC 011 Pali	3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3)
	Total	18

Second Year

Semester	Course Code/Subjects	Credits
1	BC 013 The Vinaya and Buddhist Monasticism BC 014 Buddhism in the west BC 015 Pali BC 016 Business English I BC 017 Mahayana Buddhism BC 018 Buddhist Meditation BC 019 English Reading Skills	3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3)
	Total	21

Semester	Course Code/Subjects	Credits
2	BC 020 Buddhism and Education BC 021 Current world Affairs BC 022 Theravada Abhidhamma BC 023 Business English II BC 024 English Composition BC 025 Tibetan Buddhism: history and doctrines BC 026 Buddhist Arts and Architecture	3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3)
	Total	21

Third Year

Semester	Course Code/Subjects	Credits
1	BC 027 Buddhist Psychology BC 028 English for Communication I BC 029 English Literature I BC 030 Buddhism and Management BC 031 Socially Engaged Buddhism	3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3)

	BC 032 Madhyamika: The Buddhist Doctrine of Emptiness BC 033 Shan Literature	3 (3-0-3) 3 (3-0-3)
	Total	21

Semester	Course Code/Subjects	Credits
2	BC 034 Buddhist Political Thought BC 035 English For Communication II BC 036 English Literature II BC 037 Buddhism and Economics BC 038 Yogacara: The Buddhist Doctrine of Mind Only BC 039 The Theory and Practice of Bhohisattva Ideal BC 040 Shan History	3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3) 3 (3-0-3)
	Total	21

Classrooms of the Muse Sariputta College with lecturers and students (2015)

A View of the Sariputta College and Muse Town, a border town with China's Ruili, mainly separated by Nam Mao (Shweli) River [Source: Google Maps]

ဝိုင်းဝိ်ဝ်းလေးလွင်းဂၢင်ဂိၢ်ဆ်းဖွင်သရိုပုတ်တဈးလိဉ်

လဝ်းစူး Dr မှဂ်ၤပလုၤလုၤ

ဒွၢမ်းဇမ်း

ဂၢင်ဂိၢ်ဆ်းခဲလမ်,လွင်းတၢ်ပူဝ်းပွင်ပဒေခူဆ်းခိုင်းဈေးသေမဝ်,ဈး တၢ်ပူဝ်းပွင်လိုဉ်လၢတ်းဂၢင်းဖိုင်းဂ့ဉ်းဖိုဆ်းယဉ်,ဈေးတိုဆ်းလီးဝဲ့ပီၤပလုၤ,လုၤဝိဆ်ဝိဆ်ဂိုင်လူင်ယဉ်။ တၢ်ဆဆ်သေတၢ် ပေးမးတူလုၤစိုဆ်းဖိုင်းဂူမ်းတုမ်ဖိုင်းမၢဆ်းဇလးဖိုင်းတီၤဇတ့ဂူ့ဝၢ် ဂၢင်ဂိၢ်ဆ်းခဲ့ လမ်,လွင်းတၢ်,ဂၢင်ပူဝ်းပွင်သေတၢ် ဘွင်းတီး ဂိၢ်ဆ်းလိဝ်းဂၢမ်,တၢ်ဂူင်းဂိၢ်ဆ်းလူင်ပွင်လိုင်းဂ့ိဝ်လဆ့်လွမ် ယင်းတိုဝ်းစီးဈေ,ယူ,၊ လိုဝ်ဆဆ့်တိုဉ်တၢင်းတၢ် ခုဆ်းဖိုင်းလီးစဝ်းဂိၢ်ဆ်းခဲ့းဂူင်းဂိၢ်ဆ်းဂ့ိဝ်လဆ့် လွမ်ဈးဝီ,ပေးဂိုတ်,ဘၢင်းဈးဂ့ိဝ်၊ တူင်,ယင်,မဆ်းသင်,စလဝ်းဂမ်,ထၢင်းစဝ်းဂိၢ်ဆ်းခဲ့းလဆ့်လွမ်လူင်ပွင်လိုင်းဖိုဆ်ဖိုင်းသီ,ဂူဝ်, ဖိုင်းထီး၊ ဂမ်,စီးလွင်းမဝ်းမဆ်းခဆ်း။ ဂၢဆ်ခဲ့ဂိုတ်းဂ့ဉ်းသင်,စခုမ်,ပၢဆ်ဒ်, ဂၢဆ်ဒ်းဂ့ၢသီဆ်တၢင်းလိုဝ်တၢ်,ဈၢဆ်ဂိၢ်ဆ်းပၢဆ်ဒ်,ခွင်တၢင်း။ ဂမ်,စီးတၢင်းသေခွၢ, တေသိုဝ်,ဂိၢ်ဆ်းလွမ်းဝိုင်ဈၢဆ်ဂိၢ်ဆ်းပဂိုယတ်းလူင်ပွင်လိုင်း ဈေးခွင်,ပူခဲ့ယၢဝ်,သေ ဂမ်,ပေးစီးတၢင်းမုင်းမွင်း ပဆ်ဂ့ၢထိုဝ်းခဲ့ဂိုတ်းဂ့ဉ်းသင်,စခုမ်, လိုဝ်းပွင်ဝိဆ်လီးကွဆ်ခဆ်တိုဆ်,သၢဆ်း ခွၢ,ခွင်ရ်းဖိုင်းထီး ဖိုင်းသီ,ဂူဝ်,၊ လိုဝ်းဂမ်,ပွင်ဝိဆ်လီးသမ့်ဂိင်းလွဉ်တူဝ်းသေ ထၢဝ်းလူင်းချင်းဝ်တ်းဈေးစီး တၢင်းဆမ်။

လဆ့်လွမ်သင်,စမၢဆ်းဇတ့စီးဝဲ့တၢင်းဆမ်သေတၢ်,သေ၊ သင်,စမၢဆ်းစဝ်ဂၢဆ်ယဝ်တိုးလဆ့် လွမ်သင်,စစဝ်သေ သိုဝ်,ခွၢ,စိုဆ်းဂိၢ်ဆ်းဖိုင်းသီ,ဂူဝ်,၊ ဖိုင်းထီး၊ ဖိုင်းဂိၢ်ဆ်းတိုးယး လိုဝ်းခဲ့စီးမျးတၢင်းဂိုင်ယဝ့်။ ဂၢဆ်ဝိဆ်လဆ့်လွမ်သင်,စ,တိၤဇတ့ဝဲ,ယၢမ်းစီးမးဆ်းဇလးလိဉ်ဝၢဂ့ဝိဆ်လွင်းဆျးလိဉ်ဝဲ့ယူ,။ ယူ,တိုး သင်,စလုဉ်းဂိၢ်ဆ်းတီးလိုဝ်းခွၢ,ဂိၢ်ဆ်းလိဉ်းဖိုင်းသီ,ဂူဝ်, စီးယိုင်းဂၢဆ်းတၢ်,တၢင်းလဆ့်လွမ်ဂၤင်းခုလုၤတၢင်း ဂိုင်ယဝ်ခဲသေတၢ်၊ စီးယိုင်းဂၢဆ်းမျးသၢဝ်းဝီဝီၤယဝ် ဝီ,ဝိဆ်မျးဇလး လိၵ်ဝၢသရိုပုတ့်တဈးလိဉ်ခဲ့ ဝိဆ်ဈးလိဉ် ဂၢဆ်တင်းမျးကွဆ်တၢင်းဝိုဆ်းယဝ်။

ဝိုင်းဝိဆ်မျး

လွင်းဝိဆ်မျးသရိုပုတ့်တဈးလိဉ်ခဲ့လီးဝၢယူ,တိုးသြ့,လဝ်းဝိသုတ့်ထ ဝတ့်ခွင်းမူးစမ်၊ ဝိင်းမူ,လေးသေ ဝူခဲ့ကွဉ်,ဝိဆ်မျးယဝ့်။ ဖိုဝ်းဝဆ်းတို **02.04.2013** ဆခဲ့ မဆ်းလဝ်းလီးဂ့ဉ်ခုမ်သင်,စဝၢ့ယဉ့်, ခွဲးဝိင်း မူ,လေး-ဆမ့်စမ်း ဂိဉ်,ဖိုင်းတီးပွတ်းထၢဆ်းလီၤလီၤတိုးသေ ဂိ်တ်းဝိဆ်ဟင်ကုဝ်,ကူဝ်၊ လ်ဉ်းလီၤတၢင်းဂ့ဆ်ထိုင်ဆ် တၢ်ဝိဆ်မျးဈေးလိဉ်ခဲ့ယဝ့်။ သင်,စကဆ်စိုဆ်းဂ္ဂတ်းခမ်,ပၢ့ဆမ်ကွဆ်ခဆ်ဂ့ဆ်လီခမ့်တ်မ် လွမ်းဇလးထင်,တူဉ်းလူင်းတေဂိ်တ်းဝိဆ်ဈေးလိဉ် တိုးဆွဲးဝတ့်ခွင်းမူးစမ်၊ ဝိင်းမူ,လေး ခဲ့ယဝ့်။ တူဉ်းလူင်း လီၤဂွဲခဆ်တၢ်,တေ,တင်းဈေးလိဉ်ခဲယဝ့်သေတၢ် ဂိုဝ်ဈေးလိဉ် တေတၢင်,တ့ဂိုဝ်ခဲ့ဆခဲ့ဇတ့ လီၤတ်မ်း လိဉ်းယွဆ်းတၢင်းဂ့ဆ်ထိုင်တၢမ်းတိုးလဝ်းစူးလူင်းထဝ်းစူး Dr ထမ်,မသၢ့မိသေ၊ မဆ်းလဝ်းဈေး ပဆ်ဈေး ခမ့်တ်မ်မျးဇလး ယင်းလီၤပဆ်တၢင်းဂ့ဆ်လီမျးတ့ဂ့ သင်တွဲ့,ဂိုဝ်းတ့ဂ့ "သရိုပုတ်တ ဈေးလိဉ်" ဆံတေလီ တ့ဂ့ခဲမျးဇလး၊ ထင်,လီၤဂွဲလွမ်းဇလးဈာဝ်လွမ်းဂိုဝ်းခဲ့ယဝ့်။ ထိဉ်းလွင်းခဖိုင် ဈေးဂွမ်း "သရိုပုတ်တ" ခဲ့ ဝိဆ်ဂိုဝ်းလုဉ်းခွင့်တပေးဇီး,စူးပုတ့်ထခြ့ဝိဆ်လဝ်းဇလး လီၤတ့ဂ့ဝိဆ်ဂိုဝ်းကဆ်မီးမင်,ဇလ့,ဇတ့ယဝ့်။

ဝီၤခဆ်ကမ်,ပေးဂ့ိင် သြ့,လဝ်းဝိသုတ့်ထ ဖိုဆ်းဂ္ဂင့်ဟင်ခုမ်ပွဉ်းခမ်းသွင်ထ်ဉ်း။ ဆမ်းဟင်ခုမ်ခမ်း သွင်ဆခဲ့ ဖိုဆ်းဇီတ်းမွဉ်,ဟုသြ့,လဝ်းတ့,ယဉ့,စဝ်ကဆ်မီးပုဆ်းဇွဆ်းခဲ့ဝိင်းမူ,လေး ဖိုဆ်,ဆင်,လဝ်း

သြ့,ခရေခရေ့,ထ ဝတ့်မ၇်,ဝခန်,၊ သြ့,လဝ်း,က၊,လိခန်,ခ၊ ဝတ့်ခွင်လွင်း (ရှ်ပဝ်း,သင်,စလေး,ဝီင်း)၊ သြ့, လဝ်း,သုစမိခ်တ ဝတ့်လွိတိုင်စမ်း၊ ကိဝ်,လူလှ်း,လဝ်း,စူး,စဝ်တၢင်း,ခမ်း နိုခ်း,လီး,လွ်ဲ,ခမ့်,ထိမ်,လွမ်း,ထိင်း ခမ်း,ခိုင်း,သေ ခမ့်,ထိမ်,လိုဝ်း,စေး,လီဝ့် ကခ်ဝ့၊ "သဂိုပုတ့်,ထ စေး,လီဝ့်" ခခေ့်,ယဝ့်။

ယူ,တီး,မီး,စေး,လီး,လွ်,သင်,,စလဝ်း,တၢင်း,ခမ်,လေး ခွ်း,ဝခ့်,တို့ 25.04.2013 ခခေ့် လင်,မီး,ပၢင်ပိုတ်, ပီၢ်.ဖၣ်ခ်,ကခ်မီး,လိုဝ်ဝ့၊ "သဂိုပုတ့်,ထ စေး,လီဝ့်" ခခေ့်,သေ မဝ်း,မခ်း,ပိုခ်,ဖၢဝ်,လွင်း,ဝ၊ မီး,စေး,လီဝ့် တီး,ခယဝ့်။ တ၊,တေမး,ဂုမ်း,ထိင်း ခမ့်,ထိမ်,စေး,လီဝ့်,ခခေ့်,ရေ၊ လီး,ဖွဲ့.ပီခ်,လုမ်း,ဂွမ်,မတီ, မိုခ်,ခင်, ရေ,ဂုမ်း,ဂၢခ် (College Council) စလး,ရေး,ပွင်,ဂၢခ် (Executive Council) သေဖွဲ့.ဟး,လုမ်း,ဂွမ်,မတီ,ဖဲ, ဝိုခ်း,တွင်း,လိုဝ်း,ခဲ့,ထိင်း။ ခွ်း,လုမ်း,ရေ,ဂုမ်း,ဂၢခ် (College Council) ခခေ့် လီး,လိုဝ်,တၢင်,လဝ်း,သြ့,လှင်, Dr. ပလှ်,လှ၊,ခခေ့်,တ ကိဝ်,ရမ၇်,ပခ်တိတ၊ ရှ်ပဝ်း,လှင်ငဝ်း,ဒုခ်း,မုဝ့်,လုမ်း,သင်,စလိုင်း,တီး ပီခ်,ရှ်ပဝ်း ဒွ၊,သေ ၊ လဝ်း,စူး,လှင် Dr. ထမ်,မသ၊မိ ကိဝ်,တင်း,လဝ်း,သြ့,သုစမ်း ရေး,လဝ်း,သြ့,ဝ၊,ယ့်,ခွ်း,ဝီင်း,မူ,လေး ပီခ်,ဖူး,စဝ်း,လုမ်း,ဒွ၊။ ခွ်း,လုမ်း,ရေး,ပွင်,ဂၢခ် (Executive Council) သမ့်,လိုဝ်း,ကဝ်,လဝ်း,သြ့, Dr. ရေ,လ၊,ခခေ့်,တ လဝ်း,ဒွခ်း,ဝတ့် တီး,ပုတ့်,ထ၈,ယ၊, ၊ မိုင်း,ကိခ်း,တီယး မး,ပီခ်,ဖူး,ဂုမ်း,ဂၢခ် (Rector) ၊ လဝ်း,စူး Dr. ပလှ်,လှ၊,သီ,ဂို သီၢ်,ပွခ်,ပီခ်,ဂိ်မ်,ဖူး,ဂုမ်း,ဂၢခ် (Deputy Rector) ဒွ၊,ယဝ့်။

ဝီၢး,မဝ်း,မခ်း,ပီခ်,မး "သဂိုပုတ်တ စေး,လီဝ့်" ယဝ့်,သေပိုတ်,ဖလှ်,ပီၢ်.ဖၣ်ခ်,ယဝ့်၊ လင်,တၢင်, လဝ်း,စူး,စမ်း,တီး မး,ပီခ်,ဖူး,လတ်း,ဂၢခ် (Director) ခွ်း,လုမ်း ဂုမ်း,ထိင်း,ခး,ဂၢခ်,ခွ်း,လုမ်း ဧလး,ဂုမ်း,ထိင်း ဖၣ်,လဝ်း,သုတ်, (Academic Affairs) ကိဝ်,လွင်း,ဂ့ၢဝ့်,လုဝ်း,ဂို်,ခ်း,မွ်,လိုဝ်း,ခ့်၊

ဝီၢး,ခခေ့်,က,ဂို်ငသ၊ဂိုပုတ်တ စေး,လီဝ့် တိ်ပ်း,တၢတ်း,ဂှ,ဝ့်,လုဝ်း,ဂို်,ခ်း,မွ်, ဂမ်း,လီဝ်,သေ ထိုင်,မး,ဝခ်း ထို့ 30.05.2017 ပိုတ်,ဂၢခ်,သွခ်,ဂို်,ခ်း,လုပ်း,ကွခ်,တၢင်း,သုတ်း။ လဝ်း,သုတ်,,က,ခ်ပိုတ်,,သွခ်,ကွခ်,တၢင်း သုတ်း,စတ့ ပီခ်,လခ့်,တီ,,ပလှ်,မ၊, (Diploma) ၊ ဂို်တ်း,ဝို့,ပီခ်,သွင်ပီ။ ခွ်း,ပီကွခ်,တၢင်း,သုတ်း,ခခေ့် မီး လှ်,ဂို်,ခ်း,တင်း,မူတ်း,သၢဝ်း,ပီၢ်။ ခမ်း,ပး,ခမ်,ပီခ်,လဝ်း,သၢင်,၊ လဝ်း,လၢင်း,ခွ်း,ဝတ့်,ဂွင်း,မူး,စမ်း,လိုဝ်း,က,ခ် မီး,ခမ့်,ဂတ့်,နိုခ်း,နိုခ်း,ဂို်,ခ်း,ဂုလှ်း။ လဝ်း,သုတ်,,ခွ်း,လခ့်,ခ့်,ရေး,ယူ,,တီး,လဝ်း,စူး,စမ်း,တီး သေ,ကွခ်,စီခ်, တ်မ်း,ဒွ၊။ တေ,က,ဝ်ပီ 2013 တေ၊,ထိုင် ပီ 2014 ခ့်,တိုင့်,မီး,ဝို့,လခ့် တီ,,ပလှ်,မ၊, (Diploma) ဂုလှ်း။ ပီ,,ထိုင်,လခ့် ပီ,,ကေ, B.A ။

ထိုင်,မး,ပီ 2015 ဝီၢး,လဝ်း,စူး,စမ်း,တီး လီး,ကွဝ်,ဒွ၊,ယဝ့်၊ လဝ်း,စူး,မ၇်၊,ပခ်း ယး,နိုခ်း,စဝ်း,မး, က,ဝ်,ပခ်း,ဖွခ်း ဂုမ်း,ထိင်း,ခး,ဂၢခ်,ခွ်း,လုမ်း,စေး,လီဝ့်,သေနိုခ်း,မး မေး,နိုခ်း,လှဝ်း,သုတ်, တီ,,ပလှ်,မ၊, (Diploma) က,ခ်မီး,ဝို့,လိုဝ်း,ခခေ့်,ဂွ်း,မခ်း,ဂိုင်,,ငၢမ်,,လွမ်း,ဂၢဝ်း,ပၢ,ခ်ဝ,ခ်း,မိုင်း၊ လိုဝ်,ခခေ့်,မခ်း,လဝ်း,နိုခ်း မး,တ်မ်း,လဝ်း,သုတ်း လခ့် ပီ,,ကေ, B.A တေက,ဝ်လခ့်,ပီ,,ကေ, ပီခ,ိုင်း,တေ၊,ထိုင်ပီသၢမ်၊ ဂို်တ်း,ပီခ်,လခ့် တီ,ပလှ်,မ၊, 2 ပီ ဧလး,လခ့်,ပီကေ, 3 ပီသေသို့ဝ်,ဂို်တ်း,ဂၢခ်,ဒွ၊။ ယုဝ့်,က,ဝ်,လှ်,ဂို်,ခ်း,လိုဝ်း,ယဝ့်,လခ့် တီ,,ပလှ်,မ၊, (Diploma) ခွ်း ပီ 2014 ခခေ့်,နိုခ်း,ဂို်,ခ်း,လခ့် ပီ,,ကေ, B.A ပီခ,ိုင်း,ဒွ၊။ ခွ်း,လခ့် တီ,,ပလှ်,မ၊, ခ,ိုင်း,ဝီစူး (ဖ၊,သ၊,) ဂို်တ်း,ဝို့ 2 စဂီတ့်,တိတ့် (credits) တေ၊,ယဝ့်,တင်း,သွင်ပီမီး 52 စဂီတ့်,တိတ့် (credits) ။ ခွ်း,လခ့် ပီ,,ကေ, (B.A) သၢမ့် တေ၊,ပေး,ယဝ့်,သၢမ်ပီ တင်း,မူတ်း,ဂို်တ်း,ဝို့ 120 စဂီတ့်,တိတ့်။ က,ခ်ခ့်,ဂို်တ်း လွမ်း,ပိုင်,လခ့်,လွမ်,ခွ်း,ခမ်,ဖ၊, က,ခ်ဝ,လခ့်,ပီ,,ကေ,,တေလီး,မီး,တင်း,မူတ်း က,မ်,ယွမ်း 120 စဂီတ့်,တိတ့်,ခ,ခခေ့်,ယဝ့်။ (လွင်း,လဝ်း,သုတ်, တူလှ်း,တီး,ခ,ေး,လိဝ်း 19-22 ခွ်း,ပဝ်.ခ,ိ.တ၊.)

ရွပ်း,ပိုဝ်း,ဝ,ေး,သဂိုပုတ့်,တ စေး,လီဝ့်,မီး,တၢင်း,ယၢဝ်,,ဖိုတ်,,လွင်း,ဝိုခ်း,တွင်း,ခေး ပီ,,လၢင်း,ဖို့,မ့်,ထိမ်,ဝိစ္ယ၊ မခ်း,(ဖ၊,သ၊,)ထိင်း,သေ ဂို်တ်း,ဂွ်း,လၢင်း,သွ်,,ပး,ဝိစ္ယ၊,လိုဝ်း (elective courses) ယၢမ်း,လီဝ်,တို့,ဂို်တ်း,ဝို့,ဝိစ္ယ၊ က,ခ်လှဝ်း,ဂို်,ခ်း,တေလီး,ဂို်,ခ်း,တင်း မူတ်း က,မ်,,ခခေ့်,က,ခ်ွင်ဝ့်,ဝ၊ (core courses) ခခေ့်,ဂုလှ်း။ ထိင်း

လွင်းနိုင်းခွဝ်းစူးသွန်တိုခွဲယူဝ်းယွမ်းဇမ်ဧလေးဝီ,လၢင်းဂိတ်။ ဝီးခဲ့မျးဧတ့်တေလၢင်းမေးဖွိုခွဲတ်မ်သေဂိတ်းလွမ်းဖန်ဇၢဇ်တင်းမူတ်းယူ,။

ဝန်းတေ,ပိုဇ်,ဂီဇ်း

တီးသၢဂိပုတ့်တ မျးလိဲ့ ခဲ့နိုင်းဝီမီးသွင်တိုမ်း (Semester) တိုမ်းနိုင်း တေ,ကဝ်လိုဇ်လိုဇ်မေ, (May) တိုင်လိုဇ်ကွဝ်,ထူ,ပၤ, (October) ၊ တိုမ်းသွင်သမ့် တေ,လိုဇ်ခူဝ်,ဝ်မ်,ပၤ (November) တိုင်လိုဇ်ဖ့ဉ်ဝ်ပဂူ,တု,ဂီ (February) ခဲ့းရေး တိုမ်းလွဲတိုမ်းဇခဲ့တေမီးပၢင်တွဝ်,လၢမ်း (midterm exam) လွမ်းခူးတိုမ်း။ လီးပၤခ် ခဇ်ဇ်း (မၢဂ်း) မဇ်းလမ့်ဂိတ်းလွမ်းဂိုင်လဇ်လွမ်ခဲ့းဧမ်,ဇေ့ခူးမ်ဝ်။ နိုင်းဝီစျၤဂိတ်းဝီခ် 2 စဂီတ့်တိတ့် တၤ့တီ,ပလူဝ်,မၤ့ ပွင်,တၤ့တေလီးသွန်ဇခဲ့နိုင်းဇေ့သၤ့ ဧမ်,တ်မ်, 2 လူဝ်းမွင်းခဲ့းနိုင်းဟတ်း ခဲ့းလဇ်တီ,ပလူဝ်,မၤ့။ ဧလေးတၤ့လဇ်ဝီ, ဧေ, B.A သမ့်ဂိတ်းဝဲ့ဝ်ခ် 3 စဂီတ့်တိတ့် တၤ့နိုင်းဝီစျၤ ပွင်,တၤ့တေလီးသွန်ဧမ်,တ်မ်, 3 လူဝ်းမွင်းခဲ့းနိုင်းဟတ်းတၤ့နိုင်းဝီစျၤယဝ့်။ လီးလေးဇခဲ့းး (မၢဂ်း) လမ့်ဂိတ်းလွမ်းဂိုင်း Grade Point Average (GPA) ခူးမ်ဝ်း။ ဧဇ်ခဲ့ဧကျေ တၤ့ဉ်းခွၤ့ခွဝ့်လီးလဇ်လွမ်ခွဂ်းခွိုင်း ဇခဲ့ယဝ့်။

ဧၤ့ဂီဇ်း

လဇ်ဝီ,ပလူဝ်,မၤ့ နိုင်းဝီစျၤဝဲ့ 2 စဂီတ့်တိတ့်၊ နိုင်းဧစဂီတ့်တိတ့်ခီဝ်း 1,000 ပၤ့း။ နိုင်းဝီလီးဂိဇ်းမွဂ်း 24 စဂီတ့်တိတ့် ပွင်,တၤ့နိုင်,ဝီဧၤ့ဂိဇ်းလဇ်ဝီ,ပလူဝ်,မၤ့ ခဲ့တူဂ်းဝိုဇ်းမၢဇ်း 24,000 ပၤ့းခူလ်း။ လဇ်ဝီ,ဧေ,သမ့် နိုင်းဝီစျၤ မီး 3 စဂီတ့်တိတ့် ၊ နိုင်းဧစဂီတ့်တိတ့် သမ့်ခီဝ်း 1,200 ပၤ့ ၊ ပွင်,တၤ့ နိုင်းဝီတၤ့လဇ်ဝီ, ဧေ, ဓ်ဇ်း 43,200 ပၤ့း။ လိုဝ်ဇခဲ့ ဧၤ့လွဲ,ဂွင်းတူလုံးလိဂ်းသမ့်နိုင်းဝီခီဝ်း 1,000 ပၤ့း ။

လုဂ်းဂိဇ်းဓ်,ဧဇ်မၤ့စဝ်းလီး

တၤ့တေစဝ်းဂိဇ်းလဇ်ဝဲ့ တီ,ပလူဝ်,မၤ့ (Diploma) လုဂ်းဂိဇ်းဧဇ်တေမၤ့တွဝ်, စဝ်းတေလီးယဝ့် ဂွင်းဂိဇ်းလဇ်သုင်တီးဝတ့်ခွင်းမူးစမ်း (သင်ဝီဇ်းလဝ်းသၢင်,လ လဝ်းလၢင်းခဲ့းချွင်း) ၊ တေလီးယဝ့် လဇ်ပလုံ,လမ (ပၢင်လူင်) ၊ တေလီးယဝ့်လဇ်ဝဲ့ ဧၢင်လူင်ပွင်လိုင်းမၢဇ်း, တေလီးယဝ့်လဇ်ဝ်တ်, (ဂွင်းဂိဇ်းလူင်ပွင်လိုင်း) ဧမ်,ဧဇ် ဧျေတေလီးယဝ့်လဇ်ဧဇ်ခိုင်,ယွမ်းဂုဝ့်လီး။

တၤ့တေစဝ်းဂိဇ်းလဇ်ဝဲ့ ဝီ,ဧေ, (B.A) တေလီးယဝ့်လဇ်ဝဲ့ တီ,ပလူဝ်,မၤ့ (Diploma) တီးသၢဂိပုတ်တ မျးလိဲ့ ၊ တေလီးယဝ့်လဇ်သတ့်ထ (ပၢင်လူင်) ၊ တေ လီးယဝ့်လဇ်ဝဲ့လူင် (လူင်ပွင်လိုင်းမၢဇ်း) ၊ ဧမ်,ဧဇ်ဧျေးယဝ့်လဇ်သိဝ်၊ ဂွင်းဂိဇ်း လူင်ပွင်လိုင်းမၢဇ်း။

ဇေ့သၤ့ဧဇ်လွံ.တိုဝ်း

လဇ်ဝဲ့ တီ,ပလူဝ်,မၤ့ (Diplosa) တေလွံ.ဇေ့သၤ့ဧင်းခိတ်း 50% ဧလေးတင်းဇေ့သၤ့တီး 50%၊ လိုဝ်ဇခဲ့ဧဇ်ဝီဇ်ဝ်စျၤဇေ့သၤ့ဧင်းခိတ်းဧျေးတေလွံ.ဧင်း ခိတ်းဧမ်းပၤ့ဇမ်။ သင်တိုင်မၤ့ခဲ့းလဇ်ဝဲ့ ဝီ,ဧေ, (B.A) တေလွံ.ဇေ့သၤ့ဧင်းခိတ်း 70% လိုဝ်ဇခဲ့တေလွံ.ဇေ့သၤ့တီး။ ဝၤ့ဇခဲ့သေတၤ့ သင်,လုဂ်းဂိဇ်းဧဧမ်,ဂုဝ့်လီး ခဲ့မူးသွန်ဇစဝ်တေလီးလွံ.ဇေ့သၤ့တီးလွံးသဝ်းလိ်ဝ်။ ပဝ့်ခ်မ်ခိုဝ်းဧတ့်တေလီးလွံ.ဇေ့သၤ့ဧင်းခိတ်းဧမ်းပၤ့ဇမ်။

Health Education

QUALITY ASSURANCE: the journey of a pathology sample

Sai HK Murng
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It is estimated that 60- 70% of clinical decisions are based on the laboratory reports (1). End users would expect to receive high quality pathology reports to provide high quality clinical services. Therefore laboratories should exercise quality assurance in their routine practices. It is crucial to maintain the quality management system in order to provide a correct result for every test.

Quality assurance involves a consistent and reliable practice to ensure accuracy of laboratory reports. It covers the process prior to testing samples, the process of testing samples and the process after tests were completed. Each laboratory should be built on a good system including data and laboratory management, safety, and customer service etc. Since this article intends to provide an overview of quality assurance we could study the journey of a pathology sample through the processes outlined earlier.

The process prior to testing pathology samples

This phase includes collecting pathology samples (e.g. blood) from patients by the clinical staff, transporting samples to the laboratory, and receiving samples by the laboratory. Samples may be stored until tests are carried out. The whole process must be ensured correct samples are available for testing as requested by the clinicians. It is clear that the majority of this process is not under the laboratory control. The main responsibility of the laboratory is to provide information regarding the sample requirement. Up to 75% of errors in laboratory reports could be related to the process prior to testing samples (2).

Testing incorrect samples (e.g. samples from the wrong patient) will inevitably result in incorrect information for the management. This could happen when there are two patients with the same name or when samples are mislabelled. Similarly inappropriate handling samples (e.g. applying tourniquet for more than one minute during taking blood sample) (3) may produce incorrect results (e.g. high blood potassium value that may falsely indicate serious situation and the need for an urgent treatment). Suboptimal samples may also produce misleading information such as taking sample in an incorrect sample bottle or incorrect timing (e.g. delayed in taking samples for checking an anaphylactic reaction (3) and heart attacks (4). Other conditions that may affect samples quality include delayed sample transport (e.g. sample may be too old for checking CD4 cell count which guides HIV treatment (5), and inappropriate transport condition (e.g. some samples should be transported frozen, and some test requires sample to be transported at 37^0 C). Therefore a clear instruction must be provided by the laboratory. Every staff involve in the process (e.g. including the clinical staff) should be trained appropriately.

Sample storage facilities in the laboratory are also important. Some tests require samples to be kept frozen whereas some samples must be kept in room temperature before testing. Inappropriate storage of blood samples may result in suboptimal samples for the tests and hence incorrect results.

The process of testing pathology samples

This process includes technical aspect of the test. There may be more than one method for one type of test. Similarly there may be more than one manufacturer producing the equipment and test reagents. Therefore there is a variation of test result to certain extent even for a single test from the same person.

Variation of test results also exists from time to time in the same laboratory. There are many conditions that could affect the test performance. Some of them could be understood more easily as the following examples:

- Room temperature- optimal environ-mental temperature for allergy blood testing in ImmunoCAP250 equipment should be 18- 32^0 C. Uncontrolled laboratory room temperature in the summer in tropical countries may produce incorrect results.
- Sample condition- full blood count samples should be free from blood clot or clumping of blood cells
- Test reagents condition – reagents near or after the expiry may produce incorrect results.

However there are many technical aspects that may be changed from time to time. These may not be noticed easily unless there is a system in place to monitor the routine practice. These may occur despite the system control is apparently stable unless the test results are compared with the standard results or results from many other laboratories with quality assurance in place. Therefore the quality of test report depends on the quality of the process of testing samples. Each laboratory should have a quality management system in place to maintain a consistent performance.

The process after completing the tests

Reporting laboratory results and an appropriate communication with the requesting clinicians are essential components in the process after completing the tests. In a modern laboratory the results are reported in many ways- electronically, hard copy paper, and by telephone. Users would expect to receive the report as soon as possible especially if an urgent action is required based on the result. Some of the examples are as follows:

- Abnormal biopsy – diagnosing cancer
- High potassium level - risk of abnormal heart rate, heart attack, sudden death
- Very high C-reactive protein (CRP) – serious infections
- Very low white blood cell counts- risk of serious infection.

Delayed or late reporting urgent results could lead to avoidable serious outcome / death. Similarly providing incorrect results or providing abnormal results to the wrong patient could lead to serious outcome. Some report may require appropriate interpretation and advice because not all clinical staff receiving the report will be familiar with the finding. Sometimes a discussion between the laboratory specialist and the clinician would be helpful for test results that do not match with the clinical conditions. Accurate record keeping and data management is also essential for various reasons – medico legal, research, audit, etc. Therefore the process after completing the test should include a system to deliver reports timely and accurate.

Accredited laboratory

We understand that an accredited laboratory has been approved by the accreditation bodies as the quality assurance is in place and up to the standard. Every laboratory should work toward this standard and maintain the standard. However quality assurance is not an overnight mission but is an ongoing process. A system has to be developed. Each laboratory should be under the supervision of a fully trained specialist (e.g. consultant haematologist for haematology, consultant biochemist for biochemistry, consultant histopathologist for histopathology, consultant microbiologist for microbiology, consultant immunologist for immunology etc.). Laboratory staffs require

training and participating in the continuing professional development (CPD). Laboratory environment and equipment should be maintained appropriately as per guidelines and manufacturer's instruction. Test performance should also be evaluated in the external quality assessment activities.

Take home message

The National Health Service (NHS) in the UK has been recognised as a valuable system across the globe. Despite there are challenges ahead the NHS is supported by various pathology services i.e. laboratories with quality assurance in place. To improve the health system in Myanmar including Shan state it would be important to develop the pathology service on and maintain Quality Assurance.

Substandard performance in the laboratory practice increases the risk of incorrect laboratory reports. Incorrect laboratory reports are not the best value for the money. Patients may have spent all their live-saving to get a cure of their suffering. Incorrect laboratory reports or incorrect handling of reports may endanger health and wealth of the patients, and waste public resources. I hope this article provides useful information on the process of a pathology sample and the quality of service that one could expect when a test is requested. I hope developing and maintaining high quality pathology services could be taken as a priority and become everyone interest in Myanmar.

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Climate Change & Environmental Issues

Deforestation in Shan State of Myanmar

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Myanmar has substantial forest resources. While figures differ between sources, according to the United Nations Food and Agriculture Organization (FAO), in 2015 around 44.5% (290,000 km^2) of the land area of Myanmar (676,000 km^2) was forested.

Although considerable extend of forested areas remind intact, Myanmar is experiencing rapid rates of deforestation. FAO claims that Myanmar has the third highest deforestation rate in the world, behind Indonesia and Brazil, from 2010 to 2015 Myanmar has lost more than 5,460 km^2, or a rate of 1.7% per year.

Shan State accounts for over 26% of Myanmar's total forest area. And the region had seen the highest forest loss in the country, accountable for over 31% of total deforestation between 2000 and 2012. Furthermore, Shan State experienced the highest overall losses in intact forest due to plantation development and expansion from 24,108.44 km^2 in 2002 to 17,782.38 km^2 in 2014 (Bhagwat et al., 2017).

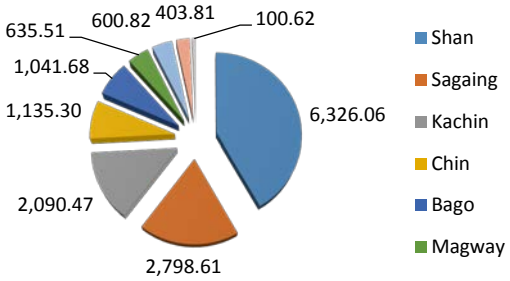

Figure 1 - Summary of intact forest loss between 2002-2014 in km^2

The main drivers of forest loss in Shan State and Myanmar are loosely breakdown into **1)** Illegal logging; **2)** Land concessions for agribusiness; **3)** Unsustainable harvesting of timber; **4)** Shifting cultivation; **5)** Production of fuel wood and charcoal; and **6)** Timber extracted from the clearing of land for roads and other infrastructure, i.e. hydropower, mining etc.,..

Forest loss entails broader environmental consequences, including land degradation, erosion, sedimentation, increased flooding, loss of biodiversity, and climatic change. These consequences have been unfolding in a form of natural emergency event over the past years across different parts of Myanmar including Shan State.

Figure 2 - Deforestation near Hsipaw, northen Shan State (Source: www.butforthesky.com)

Figure 3 - Flooding in Lashio along the Asean Highway (Source: The Irrawaddy)

Based on an empirical study, an area where the author based is and has been one of major channels in transporting illegally logged timbers across border to China where around 94% of illegal exported timers has taken place. The author's experience is supported by the findings by Forest Trends' 2015 publication.

Figure 4 - Timbers, smuggled across Nam Kham of Shan State, at Nongdao of Yunnan Province (Source: eia-international.org)

Figure 5 - Timbers being illegally transported across border from Shan State to China (Source: www.dvb.com)

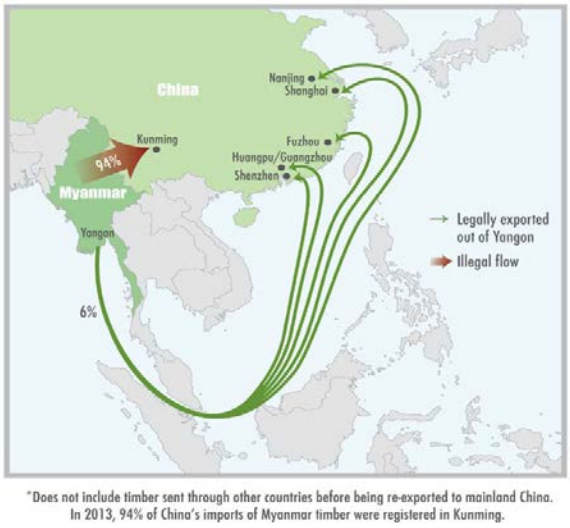

Figure 6 - Illegal flow of timber products (Source: Forest Trends. 2015)

Recommendation

To avert irreversible forest loss experienced in other developing and transition economies, all stakeholders including concerned state agencies, non-state actors, civil society organizations and international organizations must come together to take a holistic measure in mitigating environmental consequences by collaborating in developing inclusive, effective and gender-sensitive policies.

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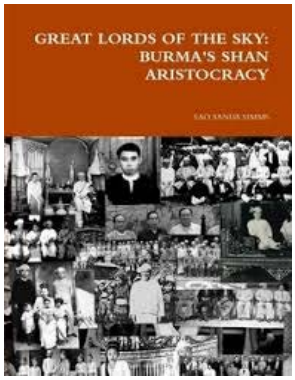
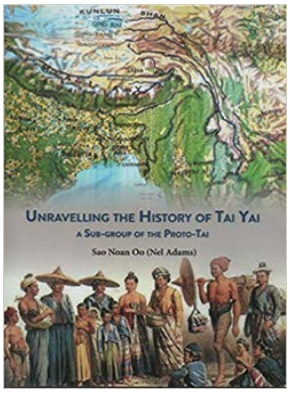
Highlights of New Publications on Tai/Shan Studies

Paper Collection of the 4th Lik Loung Conference, held on 27-30 December 2016 at the Jin Taw Yan Chinese Buddhist Temple in Mandalay, Myanmar. This volume has 638 pages containing 106 papers, mainly presented by traditional Tai scholars from different areas of the Shan State and a few from other parts of Myanmar, China, India, Laos, Thailand and the UK. Some highlights and findings discussed in these papers include biographies of past Tai poets, Buddhism and meditation in Shan Lik Loung rhyming literature and the studies of vocabularies and usages found in the old Lik Loung texts. This publication also includes Welcome Speech from Ven. Prof. Dr Khammai Dhammasami, Chair of the Orgnising Committee for the Conference, Opening Speech from Ven. Dr Pannyananda, Head of the Shan State Snagha Council, and Keynote Speech from Jaray La Teing, a well known Lik Loung scholar/reciter from Nam Kham areas bordering with China.

First Issue, Volume 1 of the Journal of Tai Studies, a journal devoted to the study of all aspects of the Tais and ethnic groups in the Tai regions, published in June 2017 by the Centre for Tai Studies, Taunggyi, Shan State, Myanmar. It is one among many current projects on Shan/Tai studies organised under the initiation and blessing of Venerable Professor Dr Khammai Dhammasami, the abbot of the Oxford Buddha Vihara and Chair of the SCA-UK among his many positions. This issue has 224 pages, containing 15 articles contributed by authors from different countries including Myanmar, Thailand and Japan.



Written from a Tai/Shan perspective, the intricate and often unsettled realities that existed in the Shan States from early times up to the military coup in 1962 are described in a comprehensive overview of the stresses and strains that the Shan princes endured from early periods of monarchs and wars, under British rule and Japanese occupation, and Independence and Bamar military regime. The past is explained in order that the present political situations may be understood and resolved amicably between the Bamar government, the Tatmadaw, and the ethnic nationalities. [Source: from the author]



The Unravelling the History of Tai Yai, a sub-group of the Proto-Tai (Tai Long/Shan) is not a history of war, where many battles were fought for glory; it is a research of an ancient group of people of several thousands years ago.As a group they had their cradle at Qinghai, in north-western China, where the most important international rivers of Southeast Asia, the Salween, the Mekong, Yangtse and the Yellow River began. From Qinghai, by following the rivers, they dispersed and settle mainly in different parts of China and later in Southeast Asia. [Source: from the author]

Ten Years On and Looking Back:
Remembering Shan/Tai New Year Event in London 2007

This page is a dedication of the 10th anniversary of the Shan New Year event in London 2007. The event was marked by the Conference on Shan Buddhism and Culture, the first academic gathering of its kind in the West, held on 8-9 December 2007 at SOAS, University of London. It was also remembered by a special Shan Music Concert, held for two nights, first at SOAS and second at UCL, performed by renown artists, composer Dr Sai Kham Leik, singers by Sai Htee Hseng and Nang Kham Nwei Leik along with dance performances from members of the SCA-UK and also from Thai and Burmese friends. Professor Kate Crosby (standing between Dr Sai Kham Leik and Nang Kham Nwei Leik in one of the pictures on the left), who was a key organiser of the event, recently recalled it as "highlight of her career, especially during her times at SOAS". And, Sai Mein, another member of organising committee of the event, now working as a research analyst for a development project in Myanmar has reflected the event in Burmese further below.

ဓၢဝ်းတၢင်းသိပ်းပီကခ်ဝါးခ်ဲ။ မီးတီးပွင်,တၢ်ရူခ်းဂမ်းဇွင်း ဂီဝ်,လူလုၵ်းမၢင်လွင်းမၢင်ဂျိဝ်းပံ.သေ မုဂ်.လုမ်းဇိင်း ဧငးတံးမိူင်းကင်းဂိတ်းဂျေး လံးလတ်းၵ်ခ်ဝ်းပၢင်ပွံးပီမ့်,တံးခိုဂ်.တွခ်းကခ်ခိုင်း မိူဝ်းသိပ်းပီပူခ်.မၢးခခ်ဝ်။ ပီခ်တီးမံဂိုမ်းတၢ်ၵှဝ်းၵၢးခံခခ်ဝ်။ ခ်ပ်းၵၢင်းကခ်လံးထံ,ပံ.ဂမ်းဇွင်းလျိဝ်းခ်ဝ်။ ခိုခ်းလ၊တ်းဧခၵှဝ်းပံ.ယူ,။

ယူကေတွင်ကျင်းပသော ရှမ်းဗုဒ္ဓဘာသာစာတမ်းဖတ်ပွဲ ၁၀နှစ်ပြည့်အမှတ်တရ

ယူကေမှာ ဒါမက ဥရောပမှာ ပထမဆုံး ကျင်းပတဲ့ ရှမ်းဗုဒ္ဓဘာသာစာတမ်းဖတ်ပွဲကို ၂၀၀၂ ကြိမ်မြောက် ရှမ်းနှစ်သစ်ကူးပွဲနဲ့ အတူ လန်ဒန်ရဲ့ အထင်ကရ တက္ကသိုလ်ဖြစ်တဲ့ University of London အောက်မှာရှိတဲ့ The School of Oriental and African Studies (SOAS) မှာ ဒီဇင်ဘာ ၈ ရက် နဲ့ ၉ ရက်တွင် စည်စည်ကားကားကျင်းပခဲ့ပါတယ်။ ယူကေရှမ်းအသင်းနဲ့ SOAS ရဲ့ Center of Buddhist Studies တို့ပူးပေါင်းပြီးကျင်းပတဲ့ပွဲဖြစ်ပါတယ်။ ၁၀ နှစ်တင်း တင်း ပြည့် ပါတော့မယ်။

ဤပွဲတွင် နိုင်ငံတကာမှ ရှမ်းလူမျိုးများအကြောင်းလေ့လာသောပညာရှင်များနှင့်အတူ နိုင်ငံကျော်အနုပညာရှင်များဖြစ်တဲ့ ဒေါက်တာစိုင်းခမ်းလိတ်၊ ဆုံးပါး သွားပြီ ဖြစ်တဲ့ တေးသံရှင် စိုင်းထီးဆိုင်၊ ဆရာဒေါက်တာစိုင်းခမ်းလိတ်၏သမီးကြီး လက်ရှိလန်ဒန်မြို့တွင်နေထိုင်သော တေးသံရှင်နန်းခမ်းနွဲ့လိတ်နဲ့ ရှမ်းပညာရှင်ဖြစ်တဲ့ ဒေါက်တာ စိုင်းစံအိုက်တို့ ပါဝင်တက်ရောက်ခဲ့ပါတယ်။

ပွဲကို နှစ်စိုင်းစိုင်းပြီး စီစဉ်ကျင်းပပါတယ်။ စာတမ်းဖတ်ပွဲကို SOAS တွင် ၈ ရက် နေ့ နံနက်စိုင်း ၉ နာရီ မှ ညနေစိုင်း ၄ နာရီလောက်အထိ ယူကေရှမ်းအသင်း ရဲ့ဥက္ကဋ္ဌ ဖြစ်တဲ့ အောက်စဖို့ဆရာတော်ဘုရား ဒေါက်တာခမ်းခိုင် ဓမ္မသာမိ မှဦးဆောင်ကျင်းပပြီး ၅ နာရီကျော်လောက် မှာယူကေရှမ်းအသင်းနှင့်အတူဒေါက်တာ စိုင်းခမ်းလိတ်၊ ဆုံးပါးသွားပြီဖြစ်တဲ့ စိုင်းထီးဆိုင်၊ နှင့် နန်းခမ်းနွဲ့လိတ် တို့မှ နှစ်သစ်ကူး အစီအစဉ်အဖြစ် အကာပဒေသာများ ၊ ရှမ်း တေးသီချင်း များဖြင့် ဖျော်ဖြေဧည့်ခံပါတယ်။ အလားတူ ၉ ရက်နေ့တွင် စာတမ်းဖတ်ပွဲကို နေ့ ခင်း ၄ နာရီလောက်အထိကျင်းပပြီး ၂၃၀ နာရီ မှ ည ၇ နာရီ ကျော်ထိ ဧည့်ခံ ပွဲအစီအစဉ် ကို University College London တွင်ယူကေရှမ်းအသင်းနှင့်အတူ ဆုံးပါးသွားပြီဖြစ်တဲ့ နိုင်ငံကျော်တေးသံရှင် စိုင်းထီးဆိုင်မှယင်ဘိုင် ဧည့်ခံဖျော်ဖြေပါတယ်။

ပွဲဖြစ်မြောက်ရန်အတွက် ပြင်ဆင်သောကာလများတွင် Oxford တွင်ရှိသော OBV နှင့် East London အရပ်တွင်ရှိသော Wat Buddharam တို့သွား ရောက်ပြီး လိုအပ်သော အကူအညီများကို ဆရာတော်ဘုရားနဲ့ ဦးဇင်းများထံမှာ တောင်းရပါတယ်။ Soft skills တွေဖြစ်တဲ့ Team spirit, being diplomatic, effective communication skill, public relations skill နဲ့အတူ Stage decoration အတွက်လိုအပ်သော ပြင်ဆင်မှုများ၊ နံရံကပ် ပိုစတာ များ၊ ဖိတ်စာများ၊ Pop-up Banner အစရှိသည်များ အတွက်ပြင်ဆင်ရာမှ ရရှိသော အတွေ့အကြုံများသည် ယခုလက်ရှိဘဝတွင်များစွာအသုံးဝင် လှပါ တယ်။

စိုင်းဗိန်း

SCA-UK Newsletter **is an annual publication published in conjunction with the event of Pi Mai Tai (Shan New Year) celebrations, held in the United Kingdom, mostly at SOAS, University of London since 2005. This year, although the actual Tai New Year Day, i.e. the first day of the first month of the Tai calendar, falls on the 19th November 2017, due to the availability of our favourite hall, the Brunei Gallery Lecture Theatre of SOAS, we have our Pi Mai celebrations held on Sunday the 26th November 2017.**